Name Richard B. Gregg

Note Book

Subject XXXV

Instructor Eliot St.
South Natick, Mass.

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Notes from Kipling's "Immortality"
continued from p 145 of Note Book
XXXIV.

p. 166. "At this point we are met with a very serious difficulty. We know that the meaning and end of life lie in itself, not outside it. Any other reading is directly opposed to the facts, and leads to absurd consequences. If I live for an idea, I do so because to live for this end is for me a condition of life; if I serve the truth, it is because I cannot continue to exist without knowing; if a person is the end and aim of my existence, that proves that I cannot live without them. Life is its own and only end. How how does this knowledge, which other -

Q

wise may be taken as assured, harmonizes with the fact that we sacrifice our person for a Cause, that we recognize duties which point beyond ourselves, that we go willingly to death for the sake of an idea, and as was shown before, see in our own person only a means, not the end? Is there no contradiction here? — I think not; only closer determination is needed. Life is indeed its own and only end, but the person is not. The ultimate premiss of the individual is certainly his life, but not his empirical Self. Every man knows himself primarily as part of a higher whole; this supra-individual synthesis is the deepest and

ultimate premiss of the ethical self-consciousness.

"This premiss sounds strange - and yet how did Man come, not only to live for others, but first to become conscious of his life at all in relation to others, if things were otherwise? It is indeed a fact that every man, no matter what the trend of his nature may be, sees his ~~own~~ own proper significance, his raison d'être, in Humanity. Even the most egoistic and hard-headed self-consciousness is bound up with a non-Ego. All valuation is a setting-in-relation; the individual can become conscious even of his own 'absolute', 'incomparable' worth only in relation to others. ... But if this is so, then the assumption that the moral

consciousness takes its start primarily not from the person but from higher syntheses is inescapable; for the facts are not intelligible on any other hypothesis. ----

168 -- "~~If the primordial basis of the moral~~ -- "The Self, to which the instinct of self-preservation and the longing for immortality relate, does not coincide with the person; it is a supra-individual for which we live. --- Fundamentally we are not identical with our person."

170 "How is it ~~possible~~ conceivable that every man intuitively (not from reflection) recognizes objective values? How is this fact to be understood? Emphatically not on the supposition of the single individual as the last unit of con-

9 sciousness. It is and remains a monstrous paradox that man can recognize as a value what annuls, excludes, or negates his own life; but the fact is
171 there. Then the premiss must be false: the starting-point of the ethical man is not his own person: it is a supra-personal synthesis. But if the self-consciousness of the individual proceeds primarily from this latter, then - but only then - it becomes intelligible how the individual's fundamental value judgments coincide with what is most serviceable for the community, how it is possible that the man can deny himself in favour of what is other and higher.

"All roads seem to lead aside to the astonishing results of the last chapter; but

now these latter have assumed a much more concrete form. To feel directly that the individual impulse to self-preservation is not directed to the person, is indeed scarcely possible. On the other hand, every man's consciousness testifies that his striving points beyond himself, that he recognizes supra-personal spheres. And now nothing is left to us but to accept the conclusion we had previously drawn: if the individual represented the ultimate fact in the sight of Nature, then it would be incomprehensible in any natural way how Man in his volitions and valuations can start from supra-individual spheres; we should have to take refuge in another extra- or supernatural sphere, and

the hypothesis of a world beyond reality is of no use to knowledge. If, on the other hand, we postulate in Nature a synthesis above the individual, then the facts can be comprehended in an all-inclusive unity. A phenomenon accessible to the senses this synthesis is not: perception bears witness only to individuals. There must be a wider category of reality. Our ideas and general concepts such as mankind, race, community, must correspond to realities in the sight of Nature, and thus would not be mere abstractions, mere human schemata of thought, even though Man abstracts them by thought from experience.

"In the case of Life the real

character of what is apparently merely abstract can be directly demonstrated. The unity of life is nothing empirical, for the senses know only of sharply distinguished forms. Nevertheless the supra-sensible synthesis is valid in the most objective sense of the term. Every living being is, as an actual fact, conditioned by all the others; if one member of the chain were to fail, the whole synthesis would collapse. Each organism is the product of the generations from which it derives, and the ground of living for those which succeed it. But among the co-existent forms of life again such an all-around correlation prevails, that no single one of them

can be left out, without damage to the community. The type, the species, is an idea: and yet it is the idea which goes on living, identical with itself, not its temporary incarnation, the individual. The Self, too, is an idea for thought; and yet — what endures in us is just this ideal entity, not the concrete which vanishes from moment to moment. The solidarity of organisms in space is nothing material, it is impalpable — and yet it exists. The ultimate realities which we encounter in the study of Life — no matter whether we are investigating Life as a whole, or the most specialized phenomenal forms of it — are everywhere super-sensible entities. — — —

173. "We might, indeed, on the basis of the rule derived from experience that phenomena of consciousness are everywhere the reflection of real relations, have assumed *à priori* that the objective solidarity of life finds its echo in consciousness, and that conversely the facts of consciousness point back to realities. But *a priori* assumptions do not suffice; their *raison d'être* must be found and they must be tested by experience. To this testing we devoted our care, and in so doing we found that man feels primarily as a member of a higher collection. We were led to this conclusion, in the first place, by the comparative

psychology of individuals and peoples, but afterwards by the critique of the moral consciousness. It was the latter which yielded us the decisive arguments; for Ethics have to do with our inmost being, the moral consciousness brings to expression the deepest nature of Man. Analysis of it led us, under the compelling force of necessity, to the acceptance of a really existent supra-individual ethos. It then appeared that all ethical impulses proceed from supra-personal spheres. Unless such a sphere lay directly at the root of self-consciousness, it would be perfectly unintelligible how it could ever come to the individual

to sacrifice his person for an idea.
The fact was proved that man
posits values, the validity of
which he recognizes, independently
of the character of his own person-
ality; and this would be incom-
prehensible, unless he stated uncon-
sciously from a supra-personal
premiss. Further it was shown
to be an undeniable fact that
every man is primarily conscious of
a duty in some shape or other; and
this concept of duty presupposes
something which is more than the
individual. Consequently the per-
sonal Self cannot be the ~~com-~~
~~prehensive~~ ultimate premiss of the
moral consciousness: a more com-
prehensive synthesis must lie at

the basis of it, or the deepest of all; of its existence for consciousness there is no possible doubt. But this subjectively certain system is precisely the one whose existence objective inquiry denies with compelling force. Being and consciousness correspond to each other. If now we survey both spheres at once, we arrive at the following conclusion: the moral world mirrors Nature instead of being opposed to her; it is her subjective counterpart. The spiritual bonds which hold men together — love, duty, feeling of value — are the expression of natural relations. The unity of Mankind, however unlike it may appear, is not to be

directly apprehended from without; for the thinking mind it is an idea, an abstract relation. To immediate feeling, however, to the primordial moral consciousness, it reveals itself as a living reality. Every sincere man knows that the ground of his soul lies deeper than anything personal. The rightness of nature finds its echo in conscience. ---

175. --- this means that, in principle, it is the same whether a man recognizes only duties towards himself, or only duties towards others; the difference has to do with the phenomenal form, not with the essence. What then is the ethical meaning of the relation? — If one identified

seems lie at the basis of all the
differences in the presuppositions of
the moral consciousness, then the
real state of the case must be as
follows: the difference has its
foundation in the subject, not in
the object, so that the quality of
the Self is a different one, accord-
ing to whether it accepts or denies
itself, whether it is emphasized
or vanishes into thin air, but the
self itself will nevertheless have the
same meaning. — . .

114. "Buddhist psychology is correct in
its fundamental idea; within the
immediately apparent, there is only
only change and becoming. Never-
theless it is ~~only~~ the same man who
lives through the transformations

from child to old man; not only external observation shows this, self consciousness above all bears witness to it. Our consciousness of identity is quite immediate. If we try to account for it by reflection or memory, or to identify it with the fact of memory, we are distorting experience.

"Man is conscious all his life long of his abiding being, though he is in fact involved in incessant becoming. Objectively this antinomy is not difficult to comprehend: the permanent is the formative principle in the man, and on the other hand, the embodiments of it, the states of consciousness and other factors

of the psycho-physical complex,
are changing. But it is another
matter if we confine ourselves to
the subjective sphere, and try to
penetrate from immediate conscious-
ness to the ground in nature of
the feelings: in this subjective
knowledge is little or no help. A
principle is not a possible experience;
115 I know of no 'self' in general, but
only of myself. Again, I know
myself not in the absolute sense,
but in relation to the whole
world which fills my present
consciousness. Under these circum-
stances, of what kind is the con-
sciousness of my permanent being?
The antinomy between being and
becoming seems sharper than

was before. – To understand the meaning of it we must be clear on the point that we are dealing not with possibilities but with facts. If it depended on our decision, whether immediate consciousness of what appears to the mind as an idea is possible, we should have any reason to deny the possibility. But it is a fact that we are conscious of our existence absolutely, quite apart from all determinations of it. I feel at all times that I am, and this consciousness remains the same all my life long, lives on uninterrupted and identical in me no matter how the manner of my existence is conditioned. This state

of fate is unbreakable. Therefore any attempt to resolve the subjective antinomy can only aim at distinguishing and determining the nature of the self-consciousness in the two cases.

"The antinomy of being and becoming, in the subjective sphere, can be determined and resolved only in the following way: the consciousness of permanent being relates to a supra-personal; everything personal belongs to the changeful becoming of phenomena."

Tr. for new life. + binding it to the new task for youth of all, the great adventure, the moral feeling & task to call out our devotion. Cf. Stud & Rauschen.

If body & matter is a less inclusive synthesis than mind & spirit, then one defect of use of physical violence is that it is less inclusive & is a prostitution & a perversion of ~~higher~~ solutions involving higher syntheses.

Christ must not retire into separate communities or monasteries. Must live in the world & transform it. The training I propose can be tried in the world & in part, anyhow, can be carried on in the midst of passion.

I am not interested in the survival of the church as an institution, for it is only a means. Indeed any religion is also a means, & different means may be substituted for former less perfect ones.

Don't argue, because a seeming victory by logic does not alter your opponents emotions but stirs him to more determined continuance, a Pyrric victory. And a loss in battle of logic is often not a real loss in action. Don't oppose on same level, but create a different atmosphere, act on a higher & more inclusive level, this makes the transformation in the other. This is why N.V.R. is promising. Vaishnava doctrine which Bapu has made for us by all, in all ways. Love is the most inclusive of all levels.

Democracy: a Reading List by BLJ Sandis Assoc. Press 1938, 11 pp 10¢

Freedom by G B Shaw et al Allent Unwin 1936

Send money pamphlet to G.H., A.G.,
M.T.B., Bob Furnas, Clarence Pickett, Bob Jarrett
Raymond Waring
[illegible] Irving Fisher, J.M. Keynes,
Aldous Huxley, Roger Baldwin, Roy Smith
man, Howard Burton, Jack Hayland,
Poteat (34:154), Seniors, Mumford, Joan Fry,
Ruth Fry, Horace Alexander, Charlie
Andrews, Malinder, Bapu, Pyarelal,
Chamberlain,
[illegible] Jan Smuts, Henry Perry,
Henry Cadbury, the young,
Coomaraswamy, E Stanley Jones, J Russell
Smith & Swarthmore, T.K. Whitehead,
Richard Wood, P.N. students & industrial
G.V. Lantos, Jeff Campbell John & Platt
Arella Edw Bonsall Jr Stan Kreyling
Grad Magazine Wendell Kleppner
Ch. student, Grad College King, Douglas
Steere, Mary Plowman A.D. Sindsay
Peter Smith, Pres. Henderson of Antioch, Pierre Ceresole, Rene
Baeyler, Homer Irving, Ruth Outland, Henry + David Nichols,
Harlan Sober, Fr. F.J. Lefevre, Fred Fenn, Pollen
A.J. Muste, L. Hoxie, Harold Fey, Hyman Cohen, Felix Greene,
Hopkins, Dean of Harvard Law School, John Barton, Russell [illegible],

See P. 46

Regarding pacifist policy in time of war, if we say that we must defend liberty, - the best way to defend it is not by protest or argument but by dying for it with V. V. V., making it clear enough beforehand the reason so as to dramatize it for future generations. But in any event so act as to show perfect respect for opponents personality, & put it all on a higher level than that in which the controversy starts.

Brahmachari says that Indian philosophy hasn't divided our character into mind, will, emotion & desire so much as to show by what stages one state leads to another. More organic, not artificial distinctions. Can be no emotion without thought, & vice versa. [Perhaps

this is partly because the very structure of the brain is so built for action & the organism is a whole, & mind needs ~~emotion~~ glands to make complete function.

—

After individual meditation, — not contemplation, — have note book at hand & make outline of any & all ideas worked out. This keeps attention to them & helps them to grow. Not after fashion of Oxford groups. But primarily as action.

—

One reason why I don't join a church or the Quakers is because the constant association with so many conservative & satisfied people would smother my freedom & direction & initiative of mind.

—

To my Gallaher with my money pamphlet in England.

The ~~two~~ difficult things to do in changing the habits of mankind are (1) wedding ideas to emotions to make an effective sentiment; ~~(2)~~ (what does action do here?); (2) Making a pattern of action conforming to the sentiment; ~~(3) Wedding leaders.~~ (3) Spreading the sentiment widely. Once the sentiment gets widespread, a leader will arise ~~& meet~~ because there are always men of dominating character, also fine, capable of being imbued with such sentiments.

Hand work was ~~created~~ economically sound before modern machinery & technology were invented & applied. Since the unemployed are prevented by our money control from using modern machinery & technology (which wipes out this question when this system is changed) are pushed out of the factories, & then it is

over again economically sound for them to use hand work, since any stage of technology or of division of labor is for the purpose of maintaining the lives of those who use it. Such life maintenance gives it complete justification, economic as well as moral & intellectual.

One of the activities of manifest groups might be learning the skills they will need in order to retain (they lose their jobs. "If XXXIII" p 156.

B Russell & many Englishmen say refuse to go to war; join an organization for such refusal, increase its numbers for political effect," Mrs. But that doesn't go deep enough. Will result in more slaughter. Don't

change anybody's [illegible].

One reason why we V.R. other people is that it dramatizes every situation in human terms. Once we get to know an opponent as a person, in such a way as to see some of his good points, we cannot be so inconsiderate, so cruel, so implacable, so unyielding as before. Possible compromises & arrangements begin to seem possible; we see our own side in other terms. Think of the policeman instead of the police; the officers of govt as men, with families, loves, sorrows, etc, instead of "the govt" or "the administration".

In so far as money is the tool for exerting economic pressure, it is a weapon of violence, & it needs to be understood by

those who would eliminate violence.

Yoga by K. T. Behanan - Macmillan
1937.

Pacifist play - The 11th Hour.

Ecologically and biologically speaking, we may consider the lower orifices of the human body as the source of new life, an important means of physical & emotional unity between men and women, the initial means of unity between one generation to the next, and the two means of unity between men and plants. These considerations make those places holy.

Perhaps part of my longing for India is because there I found

myself & reintegrated my life, after psychological separation from parents & from friends & Z.

Gradus Ad Parnassum

H. R. H., Grand Rapids, Mich., asks what books to recommend to a middle-aged lady of leisure, to give her a directed course of study in the appreciation of modern poetry as well as some help in her own compositions.

In such cases I have found that four books come the nearest to constituting such a working library. For a beginner in the making of verse, Marie Gilchrist's "Writing Poetry" (Houghton), which though written out of experience with high school pupils is about what any beginner is likely to need. The second is Louis Untermeyer's "The Forms of Poetry" (Harcourt), a little handbook alphabetically arranged, giving definitions of stanza forms, meters and such like matters, with illustrative material. The third is for rhymers who feel more comfortable if a rhyming dictionary is in the house; for these the latest is Clement Wood's "Complete Rhyming Dictionary and Craft Book for Poetry" (Blue Ribbon), which has a fairly comprehensive collection of chapters on craftsmanship, along with the dictionary. The fourth—a survey for those who still want to know just what "modern" poetry is, and how it differs from and agrees with poetry in general—is Babette Deutsch's "This Modern Poetry" (Norton). A born poet can function without any of these, and none of them will give you the power to write poetry if you had none to start with, but in between there are many who write verse and could write better verse with such an equipment.

Notes from a set of essays called "Would Christ Fight?" ed. by Keith Brant & Lyall Wilkes, publ. Basil Blackwell, Oxford, England, 1938

From the essay "Would Christ Use a Bayonet?" by R. M. Prideaux.

p. 16. "... "Non-politics" is essentially a matter of the choice of the lesser of two evils. It deals with the lowest common denominator of large mass of people. It is concerned with bullets and

Q not best. It is a reminder that Good and Evil are not static but dynamic; that in the world-process of which we are a part, the two tendencies toward Better and Worse are constantly at work.

"There is a process of moral as well as of natural selection at work, and in that process the individual holds a position of responsibility - he must continually be choosing between alternative courses of action. At any given moment I can choose between alternatives - but I cannot choose the alternatives themselves; they are outside my control. So long as the choice offered me is between Peace and War I must choose

(4) Peace, and I must make all other choices that that implies. But when those two alternatives have gone by and the country in which I live has chosen War, I cannot refuse to choose between the right pair of alternatives. If I say 'I shall not fight' I am saying 'I have no interest in this struggle: it is too dreadful for me to take part in: I cannot touch the unclean thing.' It may be dreadful enough, but I am afraid I cannot look on at it impartially. In a war between Fascism and Socialism, between Slavishness and Democracy, I cannot in my heart remain neutral. ... It is not a matter of choosing war or peace: it is a matter

whether out of the mess something of permanent value will evolve. If men are killing one another, it still remains important whether at the end of the struggle the world is peopled by with (Hitlers a George Washingtons." [So he says yes, he would fight)

[Each man must make a decision in advance. N.V.R. this he must do by constructive work in advance. Otherwise he is presented with a terrible choice between 2 great evils, and it will be under such great pressure, such propaganda & emotion, that he will feel obliged to take positive action, not mere rejection of both. Orig.]

p. 10. "The price of peace in this world

today is toleration of brutal aggression, the sacrifice of the helpless to the strong. The price in 1935 was Abyssinia. In 1936, Spain; in 1937, China, Ditto to Czechoslovakia in 1938. ... I believe such slaughter of the innocent & the worthy were then a war resulting from a stand taken by the state who still retain governments with some civilized ideals."

[No, the price of peace is getting out in advance, having no class & comforts & working for the present. It fails to enlist that fighting will and courage in England today]

p. 20. "~~And~~" Believing that pacifism is the correct attitude to adopt towards a personal attack, I lack the faith to apply it

to a new ~~the~~ struggle. It
seems to me that when men unite
to war they have returned to the
animal kingdom, taking with
them their human endowments to
explain the monstrousness of
the thing they do. But once the
appeal has been made to brute
force, the struggle must be
handled at that level."
[Must solve all conflict at a higher level]

In other words the author doubts
whether N.Y.C. would have any moral
effect on Hitler, Mussolini, Japan,
or a Russian commune.

p. 32. "Force-Bat not Murder

"when we learn to deal with
Realpolitiken and megalomaniacs

9 who understand only the language of force, we must use force. 'Justice without force is impotent,' as Pascal put it."

p. 47. (" Just how Human can we afford to Be") "Modern war and social evolution is so terrible, because men are both to wage either, that the threat of war has become as powerful as war for the achievement of results. The intrusion in world affairs and in the moving circumstances therefore forced to the Finnish people who appear to be less troubled by humanitarian illusions: so that Democracy and Socialism are in perpetual retreat. [: Pacifism must supply a counter-initiative, must begin to make a better world.)

9 50 "I often hear men declare that they cannot subscribe to revolutionary socialism because it might well entail the taking of human life. Such men cannot see that the system of capitalism is a political and economic institution demanding a continuous and violent sacrifice of human life." — L. Fontaine, Ingersoll Lecture, St. Louis, Mo. "Today the world cannot disarm because disarmament would mean a breakdown in capitalist world economy. Statesmen and economists of all nations recognize — and dread — the fact that only in another world war is there possibility of a temporary solution of the conflicts of capitalism."

p. 88. "Although the assumption that another war is on the way makes war more likely, refusal to think about the problem at all gives rise to loss of the impulse to think and finally the loss of all power to think clearly.

89. shows how fondness of optimism have developed among the young because it hurts too much to think of the awful probabilities ahead.

112. A/c to Sir John Orr's report on Food Health and Income 4½ million people in Eng live below starvation level, and 9 m. others are inadequately fed.

138. "If it were possible to investigate major wars we could do what so many people are advising our own

Government to do - stand aside and watch the Fascist and Communist countries fight each other to death. This is quite an attractive proposal to many who hold that both Fascism and Communism are damnable creeds. Probably this attitude is offset by the feeling that it is unfortunate (to say the least of it) that thousands or millions of Germans, Italians and Russians should be slaughtered for the sins of their rulers. In any case, even if this policy of abstention were desirable, it is difficult to see how it could possibly be achieved. There is not one large country in Europe which is not very

closely connected by ties of trade or politics, if not of cultural tradition, to at least one other European country which would then be directly affected. Such a road based on such dead rated matches & ends that a very radical change must be made by the individual who want to help start something better."

"I want peace" usually = I want to be let alone to do as I choose.

186. "Today, successful war is based on calculated cowardice" [i.e. bombing civilians from airplanes where there is no way to what's in their minds.]

197. "After all, those who admit that the act of killing is equally repugnant to them but insist that

It is justified if an inferior civilization attempts to retard the forward drive, or willfully neglecting the proved fact of human progress that superior ideas ultimately must prevail. From time to time, barbarism has triumphed, but ultimately, — if the defeated or subjugating people were indeed more advanced, the barbarians have acquired their code and oil and water have mixed. Human progress can only be delayed — it cannot be checked.

On p. 20 he says he knows that war is wrong but he feels weak in face of the pressures & conflicting feelings & says he is not sure whether he can stick it. ∴ need

to build up a gradual set of habits.

Quote from The Living Torch AE. ed by Monk Gibbon. Macmillan London 1937.

p. 170 Essay on Gandhi.

--- "While Europe had mobilized forty million men for slaughter India had mobilized millions for passive resistance. I confess while I wonder and admire I am filled with doubts, and speculate upon this holding up of the passions natural to average humanity. If it does not achieve its object, if it is not victorious, must there be a reaction? Must the pent up forces fly to the other extreme, and would we see reliance on force following the failure of passive resistance? Gandhi had a

nature too profound not to be aware of this danger. He said at his trial, 'I knew I was playing with fire', and he took upon himself the responsibility for the outrages which occurred when the intensity of sacrifice translated itself, as all intense passions are liable to do, into another form of intense, urban human nature, unable to hold itself longer at the spiritual pole, slipped its control, and the energy flashed to the material pole and annulled the personal nature. Socrates said, 'Nobody can remain forever standing on tip-toe', and the leader who makes extraordinary demands on his followers, who asks them to spring on unusual moral restraint, must take into

account the tendency in human nature to
reaction, and ask himself, 'If I
fail in my purpose what will become
of the forces I have roused?'. Energy
is indestructible, and human energy,
like light, heat, electricity, which can
be translated into each other, is no
less indestructible and no less capable
of transformation. If a reaction taking
place is not found at one pole of the
nature, the energy flies to another
centre and takes new forms.

"Why should there be reaction?
Because there was passion in the
moral force movement, and all
movements of passion inevitably
create their own opposites. To you
was the gentleness of Buddha when
Gandhi was the gentleness of all.

Type you breeds an intellectual and spiritual penury following the passionate absorption in one idea. I feel temperamentally more sympathetic with those who aim at the widest and most varied intellectual life than with the spiritual concentration on one idea exalted above all others."

Perhaps K is an answer to this. It compensates for the living on tiptoe, a fine mental willing, type of activity to which the schizophrenic may retire after effort and s.v.c. Two poles between which he may swing, one at highest tension of moral & spiritual effort, the other a physical, rhythmic, slow, natural.

routine, persistent, humble, non-dramatic
spring, like Antaeus returning to
the, touch of earth. I use for both
the masses & the individual.

Also, when adequately thoroughly
prepared for there will not be
so tremendous a strain & agitation
to w.v.a. perhaps. Also in addition we
will soon see mentally & bodily that
w.v.a. may not seem such a strain by
comparison.

Maybe I'm all wrong but this
book explains is my ~~~~ statement of
belief, my basis for my action.

Q The Living Torch pp 196-197.
"Imagination and the Ideal State"
-- "Human energy always operates

through the image which is most present in consciousness. It may be the image of a pretty woman, of an industry, a business, a civilization, but whatever image is most present to the man, for that he works. It is with nations. Let the statesmen and reformers present clear images of objects to be attained, let there be images of desirable and attainable life, and the country will direct its energies to realize those objects.

The power of imagination in national life might be the subject of a great book. It is the deepest fact in many the vast mass of people, who do not realize how much their whole life is ordered by imagination, a spell cast on them by

6 some volunteer who rises up in their hearts the image of a nation, a civilization a social order.

What is imagination? Something latent in the spirit of man takes form. There is, yet, nothing, or but little, in the plane world in harmony with it. But it may be a divine idea in the Platonic sense. It may be a work of destiny as the imagination may be held of. It may be that the Divine mind has some far-off divine event to unfold it would shepherd humanity, and in great national crises, when the whole being is stirred, when the existence of the nation itself is in peril, it summons up all the forces fundamental and unfundamental in its being, and

6

the conflict becomes as much spiritual as national. Then the archetypal conception of the nation, all we would have it, all it may become, takes possession of our minds. If we had not grandiose conceptions we would not undertake great labours or make great sacrifices. That national imagination becomes real to the spirit while the national struggle lasts. It is to the nation what 'the Kingdom of Heaven' was to the first Christians, something apprehended in the imagination but which had yet to find its counterpart in the world. That imagination, spiritual or national, is the most powerful thing in human affairs. Intangible itself,

it moves bodies, Invisible itself, it changes visible civilizations. The temples of old gods become ruins and desolate when the imagination is withdrawn from them. When imagination within the world becomes stagnant.

Find - "Peace"

p. 100. "We should desire the greatest richness and variety in human life, and try to create a spirit which will balance its diversities rather than try to obliterate them. Pericles praised the Athenians of his time for this, that they listened gladly to others and did not turn scorn face on those who disagreed with them. That is the kind of spirit which should prevail in Europe, and indeed all over the world,

a delight in differences of culture, in civilizations, feeling that all these contribute to make world culture in a way that a uniformity of life and a standardization on whatever level of prosperity never would. In nature diversities are balanced by some all-inclusive law in which night and day, heat and cold, centrifugal and centripetal, and all the opposites have their place. We must look for more to a profound sentiment for world peace among its peoples, to the awakening of a planetary consciousness, in a feeling for universal brotherhood than to any mechanism, such as the rationalization of industry, a universal free trade. As that

would overcome anarchy it will create its own organization, which will not be, we think, to obliterate differences but to balance them, and to see that justice is done by some where international disputes can be adjudicated on and their judgments enforced."

Make it clear that my training proposals are to create such a spirit, not to make an organization for the world.

May not the way to blend emotion & idea, to create strong sentiment be partly by religion, partly by art, partly by music, partly by ritual action (following Sheldon + TN Whitehead) of initiation rituals + sacraments of tribes + churches.

The Living Torch AE.

p. 224. ~~Inclusion~~ "How can unity be created? By union. But then we ask sadly, how is union to be created? ... It cannot be imputed. It is won in the self by sacrifice, agony, will and inspiration, and the science of the soul is but little known, and most who come to union hardly know themselves how it is attained."

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On Tolstoi - 305

p. 305. "Tolstoi was an extraordinarily serious person. One gets the impression, perhaps wrongly, from his books that he could not play, that the child was dead in this man. [contrast with Shakespeare. His blindness to beauty.

308. ... "But I doubt the spirituality of

Tolstoi even when he talks most about religion. Spirituality is the power of apprehending formless being or essence. When Wordsworth feels in Nature the sense of some being interfused with it, we think of his perception as spiritual. Tolstoi rarely gives us the impression of direct apprehension of anything spiritual. When he speaks scornfully about the philosophers to whom beauty is a manifestation of spirit, or when he shows a blindness to pure poetry in his criticism of Shakespeare, we feel that all he says comes from a lack of spirituality, and that feeling and moods which have moved humanity profoundly were incomprehensible to him. The agonies he admits in his confessions may have atrophied the

inner eye, and what happens after that we are told by Lao-Tse: 'When the spirit is lost men follow after charity and duty to one's neighbour'. That is, for living impulses which are lost, conscious duties are substituted, and how poor a thing duty, conscientiousness is in comparison with natural affection we all know. Tolstoi's preaching leaves us cold, because somehow we feel this terrible old man is not in love with us. Wherever Tolstoi warms us because we feel affection in it."

Plotinus says "This = the spirit that Beauty must awaken in me, wonderment and a delicious trouble, longing - and love and a trembling that = all

delight". (Stephen Mitchell translation)

Parables of good Samaritan: know that all men are my neighbors. Then go where & use my knowledge & skills can be the most use.

In ~~addition~~ preparation for meditation always breathe slowly & gently; relax all over, assume restful balanced posture, for reasons explained by T. Brown & Bates; relax especially around the eyes; to cut down tension & malfunctioning of thyroid (as Brown does in language of yoga) relax around throat; because ^ nerves of ~~attention~~ mouth & muzzle are very acutely related to thinking, relax muscles of that region; because hands are closely connected with thought relax the hands

& have one in contact with the other.

Be in quiet place because hearing is too closely connected with emotion.

To keep mind from wandering, have a prepared set of questions that will make you to think

~~It~~ To help persuade Rosina get her to read "Great Possessions" by H.J. Alexander in "The New Pacifism".

Re going to India, see G.H. "Sources of Civilization" p. 81, 242, 245, 329, 391,

I cannot feel the community of life if I continue my present manner of living. Too comfortable, too individualistic, too easy, too much money used,

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Title for new book "Non-violent Construction"; "Creative Non-violence"

In many places where Jesus ~~says~~ uses "I", he may be interpreted as meaning the divine spirit in every man, the Holy Ghost.

Quotes from Fritz Kunkel - "Let's Be Normal" - Charles Scribners, N.Y. 1929 trans. by E. Jones.

p. XIII. "The person who believes classification the essential event in human life, knows that the way to it leads through suffering and that all who want to escape suffering miss classification."

XXIII. "The subject is nothing which can be named by a word; if it were it would be a piece of the outer world, an object, and no longer a subject. It is like a mathematical point which is nothing in space, but which by its presence determines

the mathematical figure so that the figure could not be what it is without this point. The so-called inner would lie outside the object. The innermost and finest things in the emotional life, a longing or an undivided readiness, is still something outside to the object for the object can free these things and make of them objects for its judgment. The object itself is not a piece of the world."

XXII. "For the most part we do not value ourselves as objects. We judge, calculate, and treat ourself just as one would like to treat the others, namely as objects. One makes an object of oneself. One thinks of oneself as talented or stupid, good or bad, and one believes one knows the cause of one's

having become so. That means: one makes oneself the object of scorn, one subordinates oneself to the relation of cause-effect, and one enjoys freedom in doing so and relinquishes the dignity of the subject. One stops affecting others as subject as soon as one acts so that one sees the object of others. One ... To be free, to be responsible, and to be subject mean the same. It means to be alive, creative, to be one-world and yet attached to it, to help the world become what it should be, to enliven and change it." ...

32. "The ego-ideal is always distinguished by the fact that its passion lies to make the natural world serve him, while the objective human being places himself (i.e. his ego) at the service of the world."

57. "An objective attitude is distinguished by the fact that it can never lead to complete helplessness or a breakdown. Since all objective purposes are means in the sense of the infinite purposiveness of life, the means can never be exhausted. He who sees the infinite can never be without means."

58. "The more adaptable an individual is, the more means are at his disposal, and the less chance there is of his failing to gain his goal. ...

"In every instance, when the ego-libido fails in effect, like neurosis or depression, the objectively oriented individual accomplishes something. -- As soon as an end cannot be realized, a new function arises.

What higher purposes shall this end serve as means, and by what other means, not yet become impracticable, can this higher purpose be realized? In this way, what looked first like bad fortune (failure to carry out a purpose) becomes ultimately good fortune, namely, the appearance of newer and higher purposes — not only for the objectively oriented" child.

[Running his finger with matches & yet pressing until it became low]

"What the child learned here on the mat that can be learned, the triple step of "yes", 'no', and 'in spite of'. It is the step which mankind must use on its way to ultimate clarification. — He will accept the pain as the price he must pay for his inner growth,

even if he loses himself three or five times."

60. "We must all go through agonizing in order to come out of the unconscious clarity of childhood and attain the conscious clarity of the mature individual. We cannot ask, therefore, how to keep the evil from the children. We must ask how to make the way through the evil as fruitful as possible. And the answer is, by seeing to it that we never break the courage of children, but ever train it objective freedom.

61. "Never criticize the child, only what he does. Never say, 'You are stupid,' but, 'You are bright, but here you seem to have done something incorrectly.' And even when one

think a molding memory, always let the child feel that, in spite of having deserved his rebuke and rejected his momentary unpleasant behaviour, one believes firmly in his inherent worth and loves him."

64. "'When one hand is injured, the pupil of one eye is injured, one's character falters. That the word 'faith' means trust, faithfulness, and belief at the same time, and that injury to the eye is compared with injury to the mind, prove the deep insight of early Christianity, and particularly of that church father. He who suffers injury to his 'faith' sees all things distorted. The glasses of egocentricity, purposive apperception, cannot be better described.

"The naive belief, the unquestioning trust of the child in the alliance of adults, shatters in that catastrophic which represents the first great, unfavorable, negative experience of every human being. And that is why fidelity is regarded as the noblest virtue by individuals as well as by peoples, and infidelity as the most heinous outrage. Children force the betrayed to defend himself, to take care and to mistrust. The betrayed force the objectification of all life to objectivity.

66. "The timing formula is not dependent upon the concrete advantage or disadvantage accruing to an individual, but upon his rigid and antiquated ego ideal which often shows itself

harmful later." - - -

68. "A training formula is an inner law whose formulation is not emotional. - - - All training formulas are in the service of egocentricity and lose their power only when the ego-ideal ceases to be the goal of the personality - - -

70. "One of the qualities which all egocentric human beings (that is to say, all of us) possess, plays an especially important rôle in the development of character. It is the inability to admit, which can be correctly interpreted as a direct expression of infantility. - - -

71. - - "There is one method to release the balance which never fails to work and which is always effective: self-elevation by opposing the wishes

of others. Most adults can remember the peculiar pleasure with which children do what is forbidden just because it is forbidden." [The remedy is to restore the balance wounded in the child by a negative upbringing, by loving the child, showing regard for his personality. Of Uncle Sod's "loving away" his negativeness as a child. This applies also to adults.]

"The apparently unfounded lying and stealing of children have their main reason in the consequent feeling of superiority. ('I can tell you whatever occurs to me'. A good reason can be found in the training pattern whose goal is always to veil the truth and spread a fog of lies around oneself."

Q 74. "The attempt to combat the bad habits of children by threats and punishment is useless. At best one succeeds in compelling the child to employ other means compensating for his feeling of inferiority. If one punishes a lying child severely enough he may stop lying but still he will not tell the truth. He becomes silent altogether. From a talkative, inquisitive child he turns into a taciturn and obstinate one. The old training pattern is not relinquished, but augmented by a new one. His discouragement and distrust of fellowmen mount; the encouraged goal as well as his accessibility to emotional influence pass beyond all bounds.

"There is only one remedy that can help. It is seldom utilized because it is too contrary to the opinions of most parents and many educators. It lies in the strengthening of the child's courage and making independent the child's personality through full recognition from the adults. . . . The child belongs to life and not to the parents.

~~70. "Plan the child's career~~

77. "The most important rule in educating to objectivity is: be objective yourself. Not only considerate, but courageous, not only reasonable, but objectivity are contagious. Education reduces itself essentially into the problem of the self-education of the educator." E. Fromm

to Pomeroy's criticism [Caring].

83. ... "The educational task, i.e. maintaining and strengthening the child's courage, in spite of negative experiences, and of preventing a negative conclusion to be drawn from a negative experience, is extremely difficult."

55. [Apropos of rebellious children] The more courage the child has retained the more comrades he takes with him along the way.

92. "To the objectively omitted, on the contrary, not only the goal but each means has in itself objective value. The infinal gives objective goal this value, and is to be found only in infinity. All goal in the service of the infinal become themselves means to higher ends. The difference between

means and end disappears, and even means, even the most modest, become an end in itself. - - -

"When a man takes a trip for egoistic reasons, to be able to say, for instance 'I have been there and there', he has no pleasure in the trip itself. He makes it even before he starts. When he takes a trip because he finds joy in living and moving about, he is happy. When it rains, he is not depressed, for his life is as meaningful in rain as in sunshine - - -

144. "To love means to decide independently to live with an equal partner and to subordinate oneself to the formation of a new subject, a 'we'. This depends neither upon [illegible] thinking

on upon feeling, but upon the resolution of two subjects to accept life's most difficult tasks, the creation of a double object, a 'we', with complete disregard for egocentricity, all prejudices, training, formulas, and dimes.

145 He who has courage so to lose finds in living with his partner the strongest positive experience imaginable — the appearance of supersensual purposes. - - -

167. A man who has trained his eye to understand the blows of fate so that the living infinite in him can become effective, realizes the meaning of existence with ever increasing clarity. His sensitiveness, the impression he makes on others, and his ability to bear misfortune are such

that it is hardly possible to remain egocentric in his presence. A person who has divested himself as far as possible of his ego-centricity with all its training formulae, that is, of all re-attaining self-character, becomes gradually what every egocentric would like to be: an alien personality.

"We have taken over so much egocentricity from our parents, and so much discouragement has been forced upon us in the process, that we struggle against every psychic death and birth so long as we can struggle against anything. What remains absent is what we want to avoid - the birth pains; and what remains absent is only

are maturity and clarification, to be
bought only by suffering. Some-
thing else comes natural which is
even harder to bear: the senseless
torment of the ego which slowly
destroys itself by its own rigidity.
The ego suffocates within its own
training formulas like a knight
who is smothered by his own armor.

158 ... A man who remains undecided
because he does not want to decide
wrongly, makes the wrongest decision
possible; he decides on indecision.
... "The torment of the vicious cycle
is endless only so long as the preserva-
tion of the ego is made the end
purpose of life. The moment we
understand that life's meaning can
become effective only by overcoming

egocentricity, we see that the pain is the first step toward being reborn and that all that has happened, no matter how miserable, appears as a necessary preparation for the great clarification. Then no pain or torment, no joy or sorrow, has ever been in vain, ----

187. "Clarification begins with the breakdown of the ego. The first step starts with disappointments. The unconscious life plan, with its artificial structure of limiting formulas, prejudices, and demands, slowly crumbles. One realizes that the whole display of means for safeguarding the ego can no longer protect it; that, on the contrary, its decline is even more when the ego

is so carefully sheltered. One looks around for help. One has not quite abandoned hope of being able to continue life without giving up egoism, if one is willing to shelter one's ego in a new and perhaps more modest home. ---

"The introvert in egoism could always point to certain events in proof of the rightness of his character, and the introvert in suffering could always complain unceasingly of the hardness of life, but should always and in any event give a wrong reason for it. And both would have rejected indignantly any implication of the real connection. ---

193. "Religion begins when the goal

go beyond the dualism of subject and object and where sovereignty is bounded by the infinite which is beyond space and time and therefore beyond subject and object, and therefore beyond thought. Everyone who promises himself happiness or progress or immortality, without entrusting himself as subject to the infinite and renouncing all his sovereignty, undercuts the true God by promising supreme happiness more cheaply than it can be bought. Which is why desperate people try to save themselves by these religions before they submit to disillusion, and also why it is so easy to exploit people with these religions.

207. "A man who is incapable of saving his ego from a breakdown is ready to see the truth. He has nothing now to promise himself by seeing truth and nothing now to fear by knowing it. -- ~~clear sight~~ Hopelessness, the most negative of all negations, is the necessary passion for the mystic and the artist.

"The man who acquires such insight realizes that he is a responsible subject. From that moment on he has himself to blame for the unfriendliness of his partner. Everywhere he looks, he sees the consequences of his own behavior. Perhaps he even realizes at this point that his

whole destiny, and in part, the
destiny of his environment, are but
the reflection of his character. In-
sight entails seeing that one is
208 subject, and seeing that there
is no way of ridding oneself of
one's subjectivity. .... What he
realizes thereafter is the futility of
egocentricity. All striving for
recognition appears useless, for
recognition, per se, is not real.
The recognition viewed from
afar is of temporary importance in
human consciousness, for it has
achieved its importance by mere
fear of the failing of infamity
becomes smaller ... It is impossible
for the subject truly to be infa-
mous. The moment it changes to

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purposes, everything falls away which inhibited life, and it emerges from its enclosures in the fullness of its freedom and creative possibilities. The subject is not 'world' and therefore does not age. It sees the world eternally new.

212. "It can be demonstrated that no power on earth can keep a subject on the dark side of life, who accepts life. The good will of people, the tractableness of one's family, success in one's work, and a tremendous growth in personal influence, productivity, and happiness are the results of a positive attitude toward life. . . .

146. — "A man who sees nothing else in life but a road to sanity will also comprehend that many

must be part of this road. And
everyone who recognizes the fact that
the process of clarification includes
the overcoming of all known conflicts
by subjects, and repeating them,
recognizes as well that in marriage
the most disturbing and penetrating
experience of all, the most important
crisis of the clarification process
must be lived through. This
point of view gives us, in addition,
to a well-founded distrust of those
few happy marriages which
seem never to have known difficulties.

"Those marriages which are happy
from the very beginning, so, one
might better say, those marriages
which are happy before the crisis

turn out, upon investigation, to be dear marital chums. The 'happiness' on both sides consists in each partner supporting the eccentricity of the other. - - -

150. "Sometimes one partner continues the chase merely after the others ego have been spared. What happens thereafter depends upon the training formula of the ~~the~~ other. If he is of the passive type, he makes a virtue of the misfortune. He bears his unhappiness 'because the other would go to pieces otherwise' and wears a martyr's crown. If he is of the active type, he tries to compensate by some sort of 'side show' - vocation, sport, or politics; or he does something else which he

believe he has a right – he commits adultery.

"That he acts egoistically in both cases is clear. If he really loved, he would act differently. He would not protect his partner by concealing her sentiments, nor would he degrade her by adultery. (In both cases he makes an object of her.) He would approach her, as one free subject approaches another, and try to understand the difficulties. And if he did not see more than one clear, direct discussion with her, the one talk would still be enough to set the clarification process in motion. – – –

"How ruthlessly the ego defends

its dominance, and how deeply rooted is the fear of an unreserved yielding to truth and love, can be measured when one sees at what great cost the ego defends its fundamental finding plans."

Fritz Künkel - "Conquer Yourself"
Jas Waldman, Nov 1936.

57. "Most investigators are agreed that fear is the origin and nucleus of all aberrations of character. The frequent occurrence of fear when the psychic treatment approaches the final core also supports this view. Fear and the escape from fear form the beginning; fear, the persistence in spite of fear and the control of fear by means of courage and confidence

constitute the end of the neurotic fear development.

"However, the original fear is still healthy. It is the experience of the entailment and limitation of life accompanied by an increase of alertness and mobility. Life once more intensifies, grows more mobile, intrusive and bold, because it is being threatened and diminished and can no longer maintain itself. Screaming of optimistic life is the cause of the healthy original fear. The only morbid fear is the fear of fear or the anticipated fear or the fear of the unknown, that is to say, the fear that is not a symptom accompa-

giving a real dimension of life." ---

159. "The really effective agent in the whole process of healing, the redeeming 'we', the community of effort of two equally valid persons, must become active even at this stage, although the patient is not yet capable of pointing in this attitude for any length of time. For it is in the nature of neurosis that one is unable to live in the redeeming 'we'; and therefore it is part of the ~~healing~~ nature of healing that one must grow into a redeeming 'we'."

168 --- ~~"If all the neurotic symptoms~~

--- the danger of life, even death itself, can be made to serve life instead of destroying it".

175. --- "The most and enormous defence

of the patient against recovery contains among other things a justified biological factor, namely the necessity of a slow, gradual transition and of a prospective adjustment to the new life."

Quotes from "Psychology & Religion" by C. G. Jung. Yale U. Press 1938.

p. 50. --- "The critique, therefore, would read as follows: 'You try religion in order to escape from your unconscious. You use it as a substitute for a part of your soul's life. But religion is the first and the ~~con~~ culmination of the completeness of life, that is, of a life that contains both sides'. [reason & emotion]

p. 57-60 "~~Projection~~" "look at all

the incredible savagery going on in our so-called civilized world, all of which is derived from human beings and their mental condition! Look at the devilish means of destruction! They are invented by perfectly harmless gentlemen, reasonable, respectable citizens, being all we hope to be. And when the whole thing blows up and causes an indescribable inferno of devastation, nobody seems to be responsible. It simply occurs, yet it is all man made. But since every person is blindly convinced that he is nothing but his very modest and unimportant consciousness, which neatly fulfils duties and earns a moderate living, nobody is aware that this whole rationally organized crowd, called a state or a

nation, is run by a seemingly impersonal, impenetrable but terrific power, checked by nobody and by nothing. This ghastly power is mostly explained by fear of the neighboring nation, which is supposed to be possessed by a malevolent devil. As nobody is capable of recognizing where and how much he himself is possessed and unconscious, one simply projects one's own condition upon the neighbor, and then it becomes a sacred duty to have the biggest guns and the most poisonous gas. The worst of it is that one is quite right. All one's neighbors are ruled by an uncontrolled and uncontrollable fear just like oneself. In human systems it is a well-

known fact that patients are far more dangerous when suffering from fear than when moved by wrath or hatred."
[He thinks that Protestantism has deprived "man of all his spiritual safeguards and means of defence against the immediate presence of the forces waiting for liberation in the unconscious mind." But this is exaggerated, for Italy, Spain & Austria & half of Germany are Catholic & yet as violent as any other. RPSq.]

71. "although the form is an age-old, presumably pre-historic symbol, always associated with the idea of a world-creating deity, it is, however - curiously enough - rarely understood as such by any of those modern people to whom it occurs. I have always been particularly interested to see how people, if left to

their own devices and not informed about the history of the symbol, would interpret it to themselves. ~~Some~~ ... As a rule I discovered that people took it to symbolize themselves or rather something in themselves. They felt it as belonging intimately
72 to themselves as a sort of creative background, a life producing urn in the depths of the unconscious mind. ... What one could almost call a systematic blindness is simply the effect of the prejudice that the deity is outside man. Although this prejudice is not solely Christian, there are certain religions which do not share it at all. On the contrary they insist, as do certain Christian mystics, upon the essential unity

of God and man, either in the form of an a priori identity, or of a goal to be attained by certain practices or initiations, as we know them, for instance, from the metamorphoses of Apuleius, not to speak of certain Yoga methods. --- We might therefore, conclude that the symbol (the quaternity) spontaneously produced in the dreams of modern people, means the same thing, - the God within.

94. Karpokrates, a Gnostic, interpreted Matthew 5:25, which reads 'Agree with thine adversary quickly, whilst thou art in the way with him', to mean: The adversary is the somatic man. As the living body is an indispensable part of the personality, the text, therefore, should be read: 'Agree with thyself

frankly, whilst thou art in the way with thyself.' It is natural that the non-robust mentality of the Fathers could not appreciate the delicacy and the merit of this subtle and, from a modern point of view, immensely practical argument. It was also dangerous, and it is still the most vital and yet the most childish problem of a civilization that has forgotten why man's life should be ~~sacrificial~~ sacrificial, that is, offered up to an idea greater than man. Man can live singing things if they make sense to him. But the difficulty is to create that sense. It must be a conviction naturally; but you find that the most con-

inning things man can invent are cheap and ready made, and never able to convince him against his personal desires and fears." ---

95. "Such problems [of unrest and conflict] are never solved by legislation or strike. They are only solved by a general change of attitude. And the change does not begin with propaganda and mass meetings, or with violence. It begins with a change in individuals. It will continue as a transformation of their personal likes and dislikes, of their outlook on life and of their values, and only the accumulation of such individual changes will produce a collective solution." ....

98. "Religion is a relation to the Eight

or thought value, be it positive or negative. The relationship is voluntary as well as involuntary, that is, you can accept, consciously, the value by which you are possessed unconsciously. That psychological fact which is the greatest power in your system is the god, since it is always the overwhelming psychic factor which is called god. As soon as a god ceases to be an overwhelming factor, he becomes a mere name. His name is dead and his power is gone. Why have the antique gods lost their ~~power~~ prestige and their effect upon human souls? It was because the Olympic gods had served their time and a new

anything began: God became man." ---

99. [The mandalas as symbols occuring in dreams] "If you sum up what people tell you about their experience, you can formulate it about in this way: They came to themselves, they could accept themselves, they were able to become reconciled to themselves and by this they were also reconciled to adverse circumstances and events. This is much like what was formerly expressed by saying: He has made his peace with God, he has sacrificed his own will, he has submitted himself to the will of God:

"A modern mandala is an involuntary confession of a peculiar mental condition. There is no deity in the mandala, and there is also no sub-

mission or reconciliation to a deity. The place of the deity seems to be taken by the wholeness of man." ---

112. -- "In the light of such historical parallels the mandala either symbolizes the divine being, hitherto hidden and dormant in the body and now extracted and reunified, or it symbolizes the vessel or the room in which the transformation of man into a divine being takes place.

"I know such formulations remind one fatally of wild metaphysical speculations. I am sorry, but it is exactly what the human mind produces and has always produced. A psychology which assumes that it could do without

such facts must ultimately explode them. ... I should emphasize, perhaps, that we do not establish a metaphysical truth through such formulations. It is merely a statement that the mind functions in such a way. ...

113. "I should not hesitate for a moment to suppose all speculations about the possible consequences of an experience as abstruse and as remote as the mandala, were this feasible. But to me, unfortunately, this type of experience is neither abstruse nor remote. On the contrary, it is an almost daily concern in my profession. I know a fair number of people who have to take their experience seriously if they want to live

at all. They can only choose between the devil and the deep sea. The devil is the mandala or something equivalent to it and the deep sea their neurosis. The devil is at least somewhat heroic, but the sea is spiritual death. The well-meaning rationalist will point out that I am driving out the devil by Beelzebub and that I replace an honest neurosis by the cheat of a religious belief. Concerning the former I have nothing to reply, being no metaphysical expert, but concerning the latter, I must point out that there is no question of belief but of experience. Religious experience is absolute. It is indisputable. You can only say that you have never had such an experience, and your

opponent will say: 'Sorry, I have'. And there your discussion will come to an end. No matter what the world thinks about religious experience, the one who has it possesses the great treasure of a thing that has provided him with a sense of life, meaning and beauty and that has given a new splendor to the world and to mankind. He has justice and peace. Where is the criterion by which you could say that such a life is not legitimate, that such experience is not valid and that such justice is mere illusion? Is there, as a matter of fact, any better truth about ultimate things than the one that helps you to live? This is the reason why I take carefully into account the op-

2

bols produced by the unconscious mind. They are the only things able to convince the critical mind of modern people. They are convincing for very old-fashioned reasons. They are simply overwhelming, which is an English rendering of the Latin word 'convincere'. The thing that uses a remedy must be as convincing as the remedy; and since the latter is only too real, the helpful experience must be of equal reality. It must be a very real illusion, if you want to put it pessimistically. But what is the difference between a real illusion and a healing religious experience? It is merely a difference in words. ... And if such experience helps to

make your life healthier, more beautiful, more complete and more satisfactory to yourself and to those you love, you may safely say: 'This was the grace of God'.

Quotes from "The Self, Its Body and Freedom" by Wm Ernest Hocking. Yale Univ. Pr. 1928.

62. [Re Marañon's experiments as to the feeling produced by an artificial injection of adrenalin into the blood stream.]
... "Unless the patient were predisposed (as by some recent actual occasion for
63 grief) to be moved, he reported his feelings with the phrase 'as if': 'I feel as if I were afraid' or 'as if I expected great joy', or 'as if I were going to cry without knowing why'. The

physical aspect, or as Marañon calls it, the vegetative aspect of the emotion occurs without the emotion. These facts radically alter our reading of the body-mind relation.

"To Dr. Marañon they furnish a 'complete disproof' of the James-Lange theory. For they show that the flow of causation from the bodily expression to the mental effect is irregular and imperfect. And the comparative infrequency of marked emotional effects in a drug so widely used emphasizes the point that this direction of causation from the outward to the inward is exceptional. It is as if it were, in the order of nature, part of a total phenomenon,

and quite embarrassed at trying to hit the whole of it! [But a muscular movement does more than produce adrenalin. It may create nerve reactions in the brain & these cause emotions. Other stimuli of mine can certainly cause emotion. Hocking overstates the conclusion from Cannon's expt, as does also Cannon. But added to Sherrington's expts the conclusion may be valid. Look this up in Lehrbuch v Bunlap Physiology].

"These conclusions are reinforced by still other facts brought to light by more recent experiments of Cannon and Britton. They enable us to complete a picture of the normal
4 order of development of an emotion, as follows:

1. the exciting idea in the mind;

2. Beginnings of disturbance in skeletal muscles and viscera, with increased adrenal flow;
3. The mind becomes aware of these changes (an incipient James-Lange effect);
4. The mind consents or does not consent, to the further development of these apprehended changes in the muscles under its control. Then if consent is given;
5. Increased muscular activity and increased adrenal secretion;
6. Mental awareness of these changes (full James-Lange effect);
7. Development and explosion of the emotion.*

(* ~~Let~~ Footnote ") must not make the authors whose data I am relying on responsible for this arrangement. It is my own way of reconciling the facts they have brought to light. See their report on 'Pseudaffective Medullisadrenalin ~~e~~ Secretion', American Journal of Physiology, 1925, p 183.]

" This order of events falls into two cycles. The first (1-3) is preliminary. The second (4-7) is the full-fledged emotion. The mind's initiative appears at two points, at 1 and at 4. It is to this point 4, which is critical for the development of the emotion, that I wish particularly to draw attention. This point we may call the

65 threshold of consent; for if the

activities of the skeletal muscles are not connected to, the emotion does not develop. This corresponds with what we know of the growth of emotion in ourselves. In the first phase of wrath, we stand as onlookers - we feel our choler rising: there is a moment in which we seem aware that it depends on our consent whether the feeling grows to the point of passion. If at this stage we follow the old advice and 'count ten', what we do is to enlarge the threshold, and give competing thoughts a chance to be heard.

[Perhaps at these two points of choice the sentiments control which choice our mind will make. I think

Hocking overlooks the possible effect of visceral muscles here. See Kempf. Are sentiments and Sinai 'functional barrier' the same thing? Any]

"This threshold of consent is an important possession. Dr. Cannon calls attention to it at the close of his study, and suggests that how the issue appears to be raised shows deeply the emotion shall involve the organism" [* Footnote: "The interesting question is raised whether inhibition of the somatic expressions of emotional disturbance may not be accompanied by a correspondingly smaller expression of the visceral functions. The control of one's behavior when there is danger that expression may be expensive may have

more than superficial effects", op. cit., p. 293. This conjecture is confirmed by later experiments. Cannon and Britton, "The Influence of Motion and Emotion on Medullidrenal Secretion," American Journal of Physiology, January, 1927, esp. p. 462.]

"The function of the self, if consent
66. is not given, may be described as 'control' or 'restraint', but not as 'repression': it is simply determining whether there shall be a full-grown emotional impulse to express. It appears to lie in the individual's control, at this point, whether he allows his feeling to reach that stage of intensity at which what the Freudians call repression is either necessary or

possible.

"The Freudian doctrine of repression is based on two assumptions. First, that the strength or force of our impulses is a given fact with which our conscious selves have nothing to do. Second, that if impulses are repressed they or their energies continue to exist in subconsciousness, finding irregular outlets as in dreams and working mischief with mental health.

"In view of the facts we have been reviewing, the first assumption is false. How strong any impulse is depends on how far we encourage it to grow. The problem of the expression or repression of sex-impulses, in particular, demands a radically

different statement from that which the Freudians give it. For while one has been a counting factor in the early stages of these impulses, they need never acquire that organic momentum at which the problem of repression becomes acute and perilous. Purveyors of psycho-analytic cures, by bringing these impulses to the surface, are likely to develop what is healthily latent and thus cause the disease for which they propose to offer a remedy. The thesis that a repression dangerous for mental stability is a necessary and general accompaniment of such a social order as ours ever has no scientific leg to stand on.

[Of course the best anthropological evidence.]

"And the confusion of repression with restraint or control reaches the dimensions of a social and educational calamity. Civilization is dependent for its existence not on repression but on the restraint of random impulses and especially on three restraints — that of the random fight-impulse in the interest of orderly living, that of the random sex-impulse in the interest of the family, that of the random grab-impulse in the interest of property. According to the wise Julius Stenzel these three restraints have already become 'secondary instincts' and to break them down does violence to nature itself. The distinctive thing about human nature is not its greed, but

its balance; and balance implies a harmony of restraints". ---

81. "Why do we need a body as a part of our self?

"In the first place, in order to have self we require a clear distinction between thought and deed.

"It belongs to our kind of selfhood to contemplate action for a time before we do it. [Not true of all people or at all times of any person NKSq.] --- ~~It is a part of our nature~~ ... What I want to make clear is that so long as the action does not take place, it cannot be said, even by ourselves, that we really want to do it.

82. The reason why dallying with an ~~mental~~ impulse is so likely to involve mental conflict is that we know, even

which we daily, that we are going to
repress it before we are through with
it. There is already a division in
us at the threshold of consent. There
is a momentous difference between 'my
impulse' and 'an impulse in me'; and
often it is not until I have finally
acted upon a wish that I am sure
what 'my wish' has been. Even then,
it stands awaiting my subsequent
confirmation.

One reason why the continued
contemplation of crime (as of murder or
suicide) is dangerous is that one
acquires an artificial immunity to
just that normally beneficial
horror between the merely imagined
and the actual thing. The role we
feel is a possible one: there is not

a conceivable feature or disputable character but that it might
55 be). ---- But it is evident that
this interval is something quite
different from the original impulse
to the evident deed; and that a
thousand daily transitions from
thought to action exemplify the same
curious mystery.

This mystery is that a supervening deed to complete a thought. In any the preliminary thought is more perfect than any deed can possibly be: when I try to express what I have contemplated, I somehow fall short or spoil it. Yet the deed is what I mean; and anyone who means good will without doing good will, or who means opposition

without fighting, is imputed of the disease of sentimentality, which consists in living in the too pretty world of imaginative reverie.

"Now the body, as we are directly aware of it, is this region in which thought first turns into actuality. Emotion is simply thought becoming concrete, showing its meaning in the body, and preparing for deeds of the body on outside objects. Will is the continuous consent to this embodying process, saying to a thought, 'Be thou actual.' At every moment of our lives, we provide over this mysterious transition without in the least understanding it. What the mind contemplates in purpose is always future; but the

will as distinct from purpose is always present. Purpose enters into time; but will enters timelessly into space. A self without a body would be a self without a will. The body, then, as a necessary condition for the possibility of will, is an essential region of the self.

"We have to consider also that behind the will to do there is the will to be, which is far more constant. The will to be does not present the same bifurcation between contemplation and decision; we are hardly aware of a decision to be, for the will to be and being fall together. But the will to be, or 'will to live', is also, in this sense, a decision, that it requires a

I consent not merely to exist in general, but to exist here and now, in this particular form and with these coefficients. ---

116. "My self is my hope; and my hope is forever unfulfilled, and forever reasserted. Call this hope by the more biological term, craving, or by the more romantic term, longing, Sehnsucht, or by the more metaphysical term, will – it is the same hope: it is I, and not an alien 'it'." ---

103. "Volition for us is a process of 'objectification', an embodiment." ---

162 "We know that there is such a thing as mental energy, and that it varies in some respects with general physical energy, while in other respects it seems to vary

independently. Mental energy is not manifested always in measurable exertion. It is rather shown in poise. It acts, as Lao Tze said long ago, by non-assertion. Mental growth is measured by range of vision: and the range of vision is greatest when colliding
163 impulses are held in equipoise, while the self considers which impulse shall become the means of its making. Thus, when I am balancing between a present enjoyment and a future satisfaction the conscious time-field becomes extended. Mental energy is proportionate to the silent and physically effortless grasp of thought. The characteristic

effort of the self in reflexion is the effort to conceive this or that course of action as promoting its hope, that is, as providing a transition from what it is to what it prefers to be. It is at least conceivable that in such effort a physical aspect of energy is enhanced, that we are creating potential energy in acquiring equilibrium, and that we have in the brain a spring or a sink through which the flexes of this quantity takes place.

"We know, further, that in reflexion the self alters its relation to the time-series of physical events. Reflexion, as an act of self-awareness, has its own date; but having taken place, it makes

an object of that time-series, and occupies a position having a certain independence of time-rate. The brain events, and the 'stream of consciousness' corresponding to them have their own rate of flow. If the self were a fixed function of this stream, its 'decisions' would be borne along as inevitably as the occupier of a boat in a current. But, as aware of that stream, the self is not borne along by it, nor are its decisions. It is not hurried on by that physically established rate of change, but hovers over it as it were in a distinct time-series; its decisions are timed in its own time or its own decisions.

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∴ How it is at least conceivable

in a world in which space and time are to some extent functions of one another, that any control of the time-relations of events carries with it a control, — it matters not how minute — of their space relations. It is conceivable that in the direction toward the future there lies before the self not space-one-and-absolute but a certain space-variety or space-spread, which the movements of life continuously educe to existence, and that this education is the essential business of life in the natural world. If this education were accompanied by variations in the available energy of the brain centres, as suggested above, it

would be what we should ~~say~~ physically expect. The time-freedom of the self would be seen as the original ingredient in its concrete physical freedom. - - -

149 "When the self thus observes itself, it is to some extent detached from what it sees. A degree of independence is established between the self observing and the self observed; so that what the self judges the self to be is at once true and untrue. But we say that in the order of nature I am a large man. That I remain a large man, thoroughly subject to the causal laws of inheritance or habit, until such time as it may occur to me

to observe my own laziness. But
let me, in a moment of reflexion,
recognize this trait, and judge 'I am
lazy!' The judgment is true: yet
it is not the whole truth. I a
) m also a man who observes
and critiques his laziness. This
140 criticism is possible because of some
standard, belonging to my hope -
some standard of what a man
might well be. In this moment
of reflexion, a self-judgment,
the self has in its power the
beginning of a departure from
laziness. Reflexion is a beginning
of freedom. [...] use meditation
to promote one's freedom. This
one can do despite dictation [illegible] -
147 "Since there is no self without its

hope, there is no self which is not free. Freedom is not an attribute of the will: it is the essence of selfhood. As the meaning descends into all parts, freedom pervades the entire self of behavior. It is not that the mind, as purpose, is free, while the body, as caused, is determined: it is as a whole that I am free. What my body does, I do. All the determining influences that would pass to the control of my muscles must stop at the source of meaning and receive its stamp." — —

— "But really man is the animal that makes pictures.

"He has been at it from very

early times – witness the aboriginal cave drawings, the carved handles of stone knives and the like. And he is always at it. It appears a peculiarity of his mind – disinterested thinking. Whenever makes a picture has learned a lesson in evolution: he has become so far a mental being that the form of an object is worth something to him without the object. He has an 'idea' which is worth keeping; and the visible mark, however rude, aids him to study that idea before his mind and think about it. [and put about it too, Rosy]

"This kind of making pictures seems to me to refute the pragmatic theory that our ideas are essentially instruments of action. It may be that the idea

of animals run out immediately into the muscles; but the picture is the idea halted in its active course. It can do nothing more for its owner; it is there for contemplation and not for embodiment. It turns out, indeed, to have enormous practical value. The successful artist enjoys a sense of control over the form of his object: he feels that he has taken possession of its essence. The primitive artist is to be expected if he thinks that his picture gives him magical powers over the real object. The image of the stag he cannot catch may be just the charm that helps him to secure it. But had he been solely occupied in hunting

stage, and had he never independently drawn pictures, it would hardly have occurred to him that making a picture was a promising device for the learner. The utility is an afterthought. And so is that for greater utility in which the picture means the possession of written language and the great instrument of drawing ceases. The essence of the picture is an enjoyment of the meaning of things apart from their changing aspects: it is the capture of a fragment of eternity out of the flux of events. [Are drawings thus an aid to the functional barrier? Relation of functional barrier to sentiment? Cf Joanna Field, Newton on emotions, Brain. Rev.]

— — —

45. --- "There is a deep tendency in human nature to become like that which one imagines oneself to be. ---

46. "But what is it, then, that we are most centrally aware of as ourselves? Is it not the active sense of present well-being and ill-being, pleasure and pain, good and evil, and of a possible better toward which we strive?

"The self is indeed a system of behaviour. But it is a system of purposive behaviour, emerging from a persistent hope. The kernel of the self is its hope. All the good one discovers in experience contributes to the color of that hope; and that hope, in turn, becomes the object of all

action. Meaning descends from this single source upon the details of behavior." ---

118 --- "When we seek for the source of the self in the 'unconscious' we are ~~not~~ seeking the source of the self within the self! The unconscious is no mid-term between mind and matter, no obscure passageway from body to mind: the unconscious is a region within the self." ["A more detailed discussion of the unconscious may be found in an appendix to my book, The Meaning of God in Human Experience."] ---

159 --- "But if physical laws are not set aside, nor interfered with, how can there be any indeterminism? An answer may be discerned in the familiar

notion of the relativity of laws. Any physical law is relative when it is a special case of a more general law, and as a special case has a restricted field of validity. Thus the law of the expansion of bodies by heat is relatively true; but it is a consequence of the more general law of intermolecular motion, and this more general law explains exceptions to the more special law, as that ice in melting does not expand. The physicist is well accustomed to speak with laws which are only relatively true. In fact, all laws are relative except the one law from which they are all derived. What is that one law?

100. "Is it Einstein's generalization? Probably not. If there is any ultimate physical law it must be stated as a law of the behavior of the ultimate physical units. Laws of the behavior of atoms are more nearly final than laws of the behavior of molecules; for they include the laws by which molecules are built and broken as well as the laws which the molecules or atom-complexes follow. What, then, if there are no ultimate physical units? If the atom gives way to the electron, shall the electron or the proton be the last outpost of nature's mutability because it stands at the limit of our present powers of analysis?

Physics will not be dogmatic here. Beyond each new stage of penetration into nature's detail, it will surmise other stages. And if there is no assignable limit to the analysis of the physical world, there is no physical law which can assume to be the law of change.

The physicist is never dealing with the law of the world, and never needs to. He can never be sure that he has found that law, because he can never be sure that he has reached the last analysis of the physical object. It remains to me, then, to say what we know of the law of happening as we find it in ourselves. Here, it is a law of

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meaning. Things happen because of what they mean to us; and as our meanings grow, things take different courses. The outer and inner views of freedom cannot remain in splendid isolation: they are views of the same thing, and that thing = the pursuit and realization of value. — —

167. "The degree of freedom is measured by the liveliness of that hope, the endearing union of the self toward it, and the congruent irradiation of the moral activities of the self by that will-object. Whatever renews one's effortless grasp of his hope — such as rest, play, worship — increases the degree of freedom. Worship may be described as the

deliberate effort to extend inward freedom by removing the relation of the self to its ultimate hope.

"Our ultimate freedom lies in the fact that we are free to control the degree of our freedom, through the various natural acts of education. The last crime against our own nature is the choice, itself a free choice, to drift into that state of helpless control by habit and impulse in which it becomes literally true that we 'have no choice'

"The degree of our freedom are the degree of our own reality. We are free in proportion as we see things as they are, and ourselves as they are."

Quotes from "Freedom in the Modern World" by Jacques Maritain, London, Sheed & Ward, 1935.

142 "'The greatest strength lies with the single-minded': this saying of Zola gives the efficient principle of every great reform in history. ---

"'The social revolution will be a moral revolution or not at all'.

"This saying is open to misinterpretation. It does not mean that before a reform of the social order can be made effective all men must first be converted to virtuous living. Interpreted in this way, the saying would be merely a pharisaical pretext for avoiding any effort at social reform. Revolutions are the work of

comparatively small groups of men who devote all their energy to the task: it is to those men that the words of Péguy are addressed. His meaning is: You can only transform the social order of the modern world by effecting at the same time and
143 first of all within your own soul a renewal of moral and spiritual life: by digging down to the moral and spiritual foundations of human existence, and mining the moral ideas that govern the life of the social body as well; and by awakening a new impulse in the secret sources of its being.

"The Russian Communists have clearly appreciated these truths: they have even formed their party into a

kind of brotherhood with an exacting and rigorous discipline, and by every means in their power they endeavour to renew after this fashion the moral bases of life of the whole people, so that what gives their materialist and atheist revolution its deepest power of attracting the souls of men (commonly even with the satisfaction of the old appetite of pride and violence and with the exaltation of the splendour of display) is the indestructible spiritual appeal (misplaced because it is not in accordance with the Marxian scale of values) of Justice and Poverty, of Fortitude in suffering. For Justice is an illusory form, and Poverty and Fortitude endured not

not savoured, crown with a image
of divine virtues the Monarchy of
the Goddess that is Soviet Russia.
--)

104. --- "And here it is essential to oppose
what may be called the myth of
insurrection, the idea (accumulated more
or less consciously in the minds of
many with the word revolution)
that great operations in the temporal
order and great historical changes
and revolutions are always and
necessarily operations of war or
insurrection against a certain
established order or disorder; that
they consist in essence in the
destruction or removal of some
obstacle. Caesarian operations of
the latter kind are sometimes

necessary. But ordinarily the fact that the unborn child has reached its term causes the forces of nature to open the maternal womb for its delivery. Great events of history and great evolutions normally result from a hidden process of growth, from the internal thrust of a new order which takes form and shape and fulfils its own ontological requirements within the heart of a given state of civilization.

"Such a process is more natural than artificial, the part that human energy plays being much less than it appears in the operation of result. How true it is that it calls for an incomparably greater expenditure of human energy and human effort. The

means it uses are not those of warfare, of struggle with an enemy who has to be overcome or with an obstacle that has to be discharged, they are rather means of organic construction (following the parallels of embryology); the struggle is a struggle towards the living and spiritual of new life and its growth and establishment in the real order.

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173. --- "There are two orders of means of warfare (taken in the widest sense of the word) as there are two kinds of fortitude and of courage, the courage that attacks and the courage that endures, the force of coercion or aggression and the force of patience, the force that inflicts

suffering on others and the force that endures suffering inflicted on oneself. ----

"The first of these orders derives its efficacy in the last resort from the body and from the transitive activity that is proper to matter: the second derives its efficacy from the soul and from the immanent activity that is proper to the spirit. ----

174 For this reason the word courage in endurance corresponds to the principle act of the virtue of fortitude and is characteristic of the bravest of the brave. Such endurance derives its strength from something that possesses the greatest power of resistance in the world of nature, from the paradox of a rolling

which is also a universe, the invisible powers of human personality. O the kinds of courage derive their strength from something which may equally serve or destroy personality, namely the energies of the natural and mammalian world. ---- Means of endurance tend to find their fullest expression in the sovereign freedom of a soul that is exalted above the terrors of nature and of death and enveloped in the sacred fire of Uncreated Holiness, so that there man tend of themselves to follow the moral rules of reason and love. Love is the animating principle of the spiritual means of warfare; their power is wholly the power of

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love."

Secretary of Australian War Memorial Internat'l - Mr. L. C. Rodd, Point Home, Mt Malvern Point, Sydney, N.S.W., Australia

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Hon Secy of Community Service Committee, Mr. Leslie Stubbings of Chanctonbury, Bathwell Park, West Byfleet, Surrey, Engl.

In G. G. Coulton's "Inquisition and Liberty" - Wm Heinemann, London, 1938 at 317-18 he points out that the person who wants a right to independence of thought must assume full and scrupulous responsibility for all his words, but he become a dangerous force

in even a sound society. Independence may be a gross overestimation of one's individual value, a form of selfishness, an under-estimate of the claims which society has upon us. Man is not a wholly independent creature, but social. Must maintain the right proportion between dependence & independence, between collectivism & individualism. He should try to march with his fellows in the main. Perhaps this is a reason for not forming separate communities p-

317 "Every sincere word is a potential deed;" therefore, in so far as a man's words are not such as he is not ready to implement in action, he is a mere windbag. To claim absolute immunity for words is, by the element in-

pleasure, to plead this unreality."
In stirring patriotic words may well be treated as acts, "so long as they are sufficiently public and emphatic." This applies to those who would encourage soldiers to desert.

p. 315. "Not[a]bene, the enthusiastic champion of liberal Catholicism, confessed to an English public: 'I grant indeed that the Inquisition in Spain destroyed Protestantism in its germ; but I defy anyone to prove that it has not given it throughout Europe the support of public opinion and the sympathies of outraged humanity. It has created in both worlds irreconcilable resentment for impiety, and for the hatred and

decadent of Catholicism.' Sand Acton, most learned and politically-minded of all English-speaking Catholics, repeatedly expressed himself in still stronger terms. He made to Mary Gladstone: 'The principal obstacle on the way to Rome [i.e.] the most obstacle. The most obstacle, to put it compendiously, is the Inquisition. The Inquisition is practically the weapon and product of the work of the Popes. — No other institution, no doctrine, no ceremony is so distinctly the individual creation of the papacy, except the Dispensing Power. It is the principal thing with which the papacy is identified, and by which it must be judged. The

~~principal thing~~ principle of the Inquisition is the Pope's sovereign power over life and death. Whosoever disobeys him should be tried and tortured and burnt. If that cannot be done, formalities may be dispensed with, and the culprit may be killed like an outlaw. That is to say, the principle of the Inquisition is murderous, and a man's opinion of the papacy is regulated and determined by his opinion about religious assassination."

[power corrupts]

(continued from p 22)

Send: Meeting pamphlet also to
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~~XXXV~~

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Going to India - re necessity of action - example see note book XVIII p 35. Also Shaw's "Those who can do; those who can't teach"

~~At~~ to take the step I contemplate, I would have to slight + renounce much intellectual baggage, change many concepts, reputations, interests. Living in India and Europe would be no less active than staying in America

Quotes from "A Life of One's Own"
by Joanna Field. Chatto & Windus 1934

183-4 "I was also astonished to find the effect of stepping upon physical skill. Just as I had begun this whole enlarging thinking that the critical point would be in what I did, and that looking at the facts was only a preliminary before deciding what to do, so in skilled movements I had thought success depended upon the direct willing of the movement. And just as I had found out that in the management of my life to see the facts was not a preliminary exercise but the very core of the problem, for what I did followed inevitably on what I had seen,

Quotes from "a Life of One's Own" by Joanna Field.

pp 153-4

so I found quite a new approach to the question of skill. I found that if I used my will to keep my attention fixed on the end I wanted to achieve and on keeping my muscles relaxed, then the body knew how to find its own means I did not have to think about what my limbs were doing at all. If I did try to manage my muscles deliberately I was merely interfering in a job my body knew much better how to manage than I did. For instance, I had never been particularly good at games. Quite suddenly, however, while playing clock-golf one summer evening I found that time after time I could reach the hole in one shot. Trying to discover what this change from my

usual style seemed due to. I found that I was thinking of nothing but the hole, I was keeping my mind fixed on that and never giving a thought to what I did with my club. ... (in tennis) ... Here again right 'doing' seemed to follow automatically from seeing what was to be done; it needed no special effort of its own.

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[This relates to the Gestalt-Volkelt matter, also to the brain, pattern mind theory. While it might apply to the body which is a wonderfully coordinated God, perfected as a means after aeons of trials, it might not equally follow re complex new matters like building a new civilization etc].

Notes from "Attitudes Toward History" by Kenneth Burke, New Republic, Dec. 1st, 1937.

55. "A compensatory increase in sensuality generally accompanies a loss of faith in the reasonableness of a society's purposes. People try to combat alienation by immediacy, such as the senses alone provide." [Alienation = "that state of affairs wherein a man no longer 'owns' his world because, for one reason or another, it seems basically unreasonable", p. 53]

56. ... "when pure rationality in turn has become the 'good before', one must advance into realism as the adjunct 'comes after'. But finally, when alienation has advanced to the stage where realism is felt as wrong

as the means of restoring immediacy, there are also many 'rationales' of hatred to add other sadistic variations ...

205 "Perspective in painting arose with the rise of individualism. It depicts nature by showing the point of view of the observer." - - -

212 -- "A rationale of history is the first step towards the dispossessed repossess the world. By organizing their interests and their characters about a purpose, as heralded by the rationale, they enjoy a large measure of repossession (a spiritual property that 'no one can take from them') even though they are still suffering under the weight of the bureaucratic body opposing their society. Marxism alienation pre-

wants when the oppressed suffer oppression without a rationale that locates the cause of the disturbance and the policies making for its removal. [By a rationale of history, on the other hand, I mean a 'myth' to take up the slack between what is desired and what is got." [See N 'Sense of Civilization' as the rational for x.r.a. Resp.] ---

223. "Similar prayer, as a 'moral act', is the coaching of an attitude by the use of gestures and verbal language. Naturalistically, the necessity is explained by Piaget, who noted how children, at an early age, play by talking commands to themselves: 'Now you must do this - now you must do that.'" --- [Cf Swin Resp.]

"'Secular prayer' involves 'character building' in that one shapes his attitudes, the logic of his life, by the coördinates he chooses, and one shapes his actions with reference to the judgments that follow from the coördinates.

"Cassirer has called attention to the moral compulsivity of Socrates. He notes how Socrates could not feel moral until he had found the exact names for all the relationships and inter-relationships he considered significant. Socrates, by our formula, was intensely engrossed in a project of 'character-building by secular prayer', as he struggled like the great writers of Greek tragedy to integrate the new

love of the forms with the traditions of epic heroism running from the primitive period of Greece. ... He did not want to be forensic-versus-primitive, but primitive-plus-forensic. This drive for a 'higher synthesis' he named by shorthand as his 'demon'.

233-4 "One 'owns' his social structure insofar as one can subscribe to it by wholeheartedly feeling the reasonableness of its arrangements, and by being spared the need of segregational attitudes. Insofar as such allegiance is frustrated, both the maleinally and the spiritually dispossessed must suffer. One may not be in the mood to pity the losses of those who are not disposed

materially; but it would be poor
gauging for a critic not to take
them into account when consider-
ing historical process. It is such
spiritual disposition that explains
why so many men with a material
'stake in' feudalism could take a
sympathetic interest in the revolution-
ary writings of the French Encyclo-
pedists. It can explain why
Marx, when given a fairly suffi-
cient income from Engel's cotton
mills, could nonetheless permit us
a 'brigade'. An overturning of
material possession alone may lead
one to alienate men who may be
his allies in the gigantic task of
effecting a shift in allegiance
to the symbols of authority. In

fact, the peripheral class (of those spiritually alienated but still
234 materially rewarded can contribute might of a sort to which the wholly dispossessed are blinded. To the wholly dispossessed, the matter may look too simple, thereby inducing them to make an over-simplified drawing of alignments. And in such over-simplification, they not only organize themselves; they also by antithesis organize the enemy — forcing into the enemy camp many who might otherwise have been with them. " - - -

(C Q) Quotes from "Principal Factors Determining Intellectual Evolution from Childhood to Adult Life" by Jean Piaget, in "Factors Determining Human Behavior", Harvard Univ. Press, 1937. (Twenty-two).

p. 45 "The essence of rational coördination is then to be sought in the 'logic of relations' — that is, in this fundamental group of operations which assure the reciprocity of individual perspectives and the relativity of the facts of experience. To refer again to the example of space, on which we have already insisted, it is the logic of relations which makes the child come gradually to understand, between seven and eleven years, that the left and the right

are not absolute, but that his own left corresponds to the right of an individual opposite him, and that an object between two others is at one and the same time at the left of the first and the right of the third. It is then the logic of relationships which permits the formation of the idea of a conceptual space by the coördination of the different perspectives possible, and which also allows the imposition of this upon practical space, whose relationships, however well coördinated they may be among themselves, are always limited to one's own perspective.

"Now this logic of relations, which thus maintains on the level of thought the 'groups' of operations outlined by

(6)

environment intelligence, and which gradually eliminates intellectual egocentricity, finally succeeds, in the realm we are trying to analyze here, in forming invariables which represent for the reasoning mind so many principles of permanence applicable to the physical world."

"In the field of the permanence of quantity, for instance, it is easy to show how the grouping of relationships involves in each case the construction of formal invariables, which, when applied to reality, annul the illusions of non-permanence which we have just described in the immediate experience of infancy. - - - -

"In short, before the age of six or seven there is no idea of the perm-

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of Space

C

ance of continuous quantities, nor of discontinuous groups, nor of any necessary equivalence between two groups which correspond piece by piece, et cetera, whatever the active operations may be which the subject himself performs in the course of the experiment. (E.g. with grouping of beads, etc.) For this reason up to this age the child has not yet formed any idea of cardinal or ordinal numbers which are capable of indefinite extension; 47 nor has he yet elaborated any idea of classes of things in extension which depends upon the inclusion of parts in a permanent whole. The mental forms which number and logical class give to the mind are thus, after all, bound up closely with the processes of conservation, and one might say in general

that if the thought of the child remains prelogical during infancy, it is because of the lack of these very principles of permanence.

"Now how does the child proceed from this pre-logical state to the discovery of the permanence of groups and quantities? By the coordination of the relationships involved; that is, by those operations of 'multiplication of relations' which are essential to the logic of relationships. As soon as he ceases to envisage as separate unities the level, size and number of the columns of liquid, the length of the rows, and the space between the objects, it follows, the child succeeds in co-ordinating these relationships, in understanding their relative positions in

a system of independent variables, and thus to form units which are capable of permanence. It is therefore the logic of relationships which transforms immediate experience, with its illusions of perception, into a rational system, the changes of which depend on necessary invariables. It would be easy to show that the idea of the permanence of matter, weight, and movement, which we were speaking of above, is the result of similar processes. In the thought of the child, as in the evolution of the sciences, rational permanence always results from the union of a deduction based on the co-ordination of relationships with an experience similarly formed; and every invariable implies a 'group' which

create it – that is, a system of related and reversible changes.

But you will say that the problem is not yet solved, that there still remains the question of how this 'logic of relations' which explains the genesis of the principles of conservation and of the 'invariables of groups' is itself originated. Now it is first necessary to understand the epistemological character of what we call the egocentricity of the child (i.e. a quite conscious and natural illusion of perspective, which precedes moral egoism and conscious egocentricity). Then one will understand that this process of coördination, at once social and intellectual, by which the child escapes from his self-

central point of view to find his place among other people, is actually the rational instrument which makes up this logic of relations. For, in any field, the faculty of knowing is a process of co-ordination in which the ego is subordinated to some objective system of reference, and the logic of relationships is nothing but a tool and a result of this co-ordination; a tool in that it guides the ego in its escape from itself, and a result since it is a grouping of systematic operations and an ensemble of concrete invariables.

"In conclusion, one sees how the genetic analysis of any aspect of the thought of ~~the~~ a child necessarily corresponds to the analysis of scientific

thought. Indeed, the effort by which the child, by means of that social and rational instrument which the logic of relationships gives him, escapes from his egocentricity and creates a universe — the very beginning of that ever-present gigantic effort of science to free man from himself by putting him within the relativity of the objective world."

Significant pp — Joanna Field's "A Life of One's Own": Chaldecott-Linden

xvi, xviii, xix, 1, 4, 6 16, 22, 29, 40-41, 47, 49, 51, 57-8, 61-62, 63, 64, 65, 66, 67, 10, 14, 73, 86-7, 91, 93 of Sac Tm, 95, 98, 99, 100, 101, 102-3, 105-6, 107, 109-10, 111, 114 ∴ sentimentality = childishness, my journey, 120, 123, 114 related to anger + fear + wanting out + drowning also, 125, + in relation to

drawing respect for personality & in relation to
man hygiene, 127, 140-141, 142, 144, 145, 146,
152, 154, 157, 158, 164, 165, 166, 171, 180-182, 183,
187, 188-9, 191-195, 196-8, 201, 202, 206-9,
210, 211, 216, 217, 219, 220, 221 relate this to Swiss.
His pattern aids attention by giving it simple
easy steps. Hint of finds from Wm James re attention
in Crane's book, 222 of Saw I m on
nature, relate to meditation. Also to many
225 of Buddha, Gita & Saw I m re action in
inaction, 244, 251. R.B. Jones said to
do what we call disliking & get rid of be
cause that we should have more life.
The eager, unselfish, non-egoistic is
the more abundant life in both quality
and quantity. Would writing and
drawing help solve Koans and
thus aid to Satori? cf p 61.
Beatitudes etc are a way of living

the richest, deepest and longest life.
87. Quality, not quantity. As way of
giving up the lust for power
& lust for position, pride and separ-
ateness. 107 relate to Beatitudes &
relate Beatitudes to Sacrum & Gita &
Buddhism. 183 relate to courage. The
whole book in relation to meditation 142.
195 + 198 relate to Krsna & Satori.
202 'Book with wonder' etc.
206-209, 208 relate to perfect poise.
210 209, 211 doing without desire for fruit of
works. 210 - the results come for other
people if & when they & you are ripe.
Become as a little child.

"The Philosophic Basis of Mysticism"
by Thomas Aquinas Hughes, Journal of
Catholic Conjugational College, Edinburgh,

9

T. T. Clark, Edinburgh, 1937, is quite good, this too from a Christian.

at p. 181 he says "The late Professor James Ward, in his notable essay on 'Psychology' in the Encyclopedia Britannica, bases his whole treatment on the assumption that conscious life begins in a vague feeling-continuum, and that intelligence and cognition develops by differentiation of functions within this continuum at the call of the primary needs of life. The primal fact, however, is this feeling-continuum, and in a sense it is the stuff out of which reason and volition, in their subsequent activities, grow. Moreover, it is the motive power which moves the will in its efforts to attend, for men only attend to that which yields pleasure or allevia-

Attention, which is the primal mode of conation, is then dependent on feeling. Further, it is through attention, and the effort to guide it in more intense and and constructive directions [L?], that the differentiation of reason appears and subsequently grows."

"The rich man can enter [the kingdom of Heaven only with the utmost difficulty, and then only by surrender of his privileges". - Howell Hunt [World Tomorrow Jan 18, 1934. [note book XXI p. 45.

[illegible]

"A Buddhist Bible" 667 pp. $3.00 pub by Dwight Goddard, Thetford, Vt

The integrity of the smaller groups & communities including the family can be sound only when the integrity of the larger community is sound, indeed now, only when mankind is all sound. One must rule the greater, & not be cramped by the lesser. If both man & wife are united in their ideals then there need be no interference. But one must not let the man-wife relationship be selfish.

Jesus told us to repent, not to let God cause a repentance in us. ∴ We must find out how to metanoia, how to change our minds clear around.

Allan A. Hunter, 4611 Prospect Ave, Hollywood,

Procedure of Allen Hunter groups.

"Each meeting begins with a reminder that during the discussion the aim is not to get power 'over' others but to gain power 'with' others, not to beat somebody over the head with a dogma, but share experience and find the truth.

"Then a moment or two of silent meditation in which each person present thinks of every other person present with a spiritual effort to understand and appreciate. That moment should also be one in which each person seeks to open himself as a channel for the Spirit.

"After social and personal items are discussed and action planned, the lights are turned out. Each one in turn states in a sentence what

comes to him as most significant at that time. He may even ask the group to pray every morning for a few days about this matter. Finally, with or without words, each one briefly prays. Either during these prayers or in the silence that follows, absent friends are remembered and contact is renewed with persons like Kagawa and with causes like the peace movement.

Then 3 rules a to auto-suggestion from Emile Coué's book. — "To embody in action the insight we discover together."

—

Quote from John Knox — "He Whom a Dream hath Possessed" — Hargrove.

"There is no finer discipline than silence deliberately imposed. The ability to keep a secret, one's own or someone

else or to withhold gratuitous spoken judgment upon another, or simply to be still when one really has nothing to say, is without doubt an indication of strength. ---

"The words of the great discoverers of reality, whether Jesus or Gandhi or Copernicus or Einstein are few and calm words, both because they are right and because they have known that I with did not require their help, but the guided words of them --- "silence often indicates one's own measure of the worth of his cause. Silence also frequently reveals the presence of a deep reserve in the individual which makes him independent of circumstances which would force lesser men

to speak for the sake of their own security.

"There is nothing greatly worth saying or doing that does not come out of the silence. When one performs a great deed or speaks a great word, he formulates something much greater within him.... Great deeds and words seem to come with an air of stillness yet hanging about them as a kind of fragrance. ... Only in a mood of silence can we gain any appreciation of the perpetual mystery and wonder of the world or any understanding of the deeper experiences of human life. ... It is a language of God, and he who has not learned to hear it can never speak a great word."

to Mr. Stone for the light they shed on Jack's character. Jack's childhood was an agony of uncertainty, both about his paternity and the sources of the next day's food. This evidently created an ambivalent desire in him to champion the disinherited and the hungry and also to prove himself a superior, all-conquering individualist hero in spite of his bastard origin. He wanted his class to succeed. But he wanted the personal satisfaction of rising far above his class. These "linked deviations," to use the psychoanalyst's jargon, are not at all uncommon; and instead of condemning them as "inconsistent" we should, perhaps, recognize that much of human value springs from just such psychological tangles. Jack London's socialism had some fake in it. But it was evidently not all fake.

One thing Mr. S[illegible] implicitly

I/ I do another really good book on N.V.R. it may get me a job in U.S., in case we cannot get to India.

[illegible] and join in the charges against Leon Trotsky and those of his friends who have been executed or exiled for treasonable activities. And in John Dewey's report, the evidence of witnesses indicated that the testimony last March is a tissue of lies. Maurice Hindus' book, which does not mention these two volumes of contradictory testimony, is an attempt to explain the essential difference between rural America and rural Russia. It is an honest book and after reading it I can understand a little about the slant and point of view of the Russian people. Reading Mr. Littlepage's book, which is written much farther to the Right than Maurice Hindus', I can in some ways understand and sympathize with, even though I do not in the least approve of, the madness of the Russian people.

These lines are written of a summer afternoon on

"a Buddhist Bible" 2d. ed. Ed & published by Dwight Goddard Thetford, Vt. 1938

HAMPSTEAD GARDEN SUBURB. Three rooms, part furnished or unfurnished. Vegetarian home. Tudor 5953.

Wanted

COUNTRY COTTAGE, rent or buy, price moderate. Parish where vicar pacifist. Modern conveniences desirable.—Box 107, PEACE NEWS, 17, Featherstone Buildings, London, W.C.1.

Reasons for not accepting the 3-ply job with Jenkins (Secy of Social Order Com, P.H. & Work Camps): Educating ultra-conservative Jenkins is not alluring, in fact a great waste & would deaden my thinking badly. I must work with & for the poor. The Work Camps are too completely middle class & experimental & temporary. No permanent building job. The P.H. job is v.g. They want to pump my mind, pick my brains for next to nothing. All told it promises nothing in the way of money, they would be unkind on their payments, they think we have a lot, they hope to ease me into becoming a Jenkins for they have not produced any real thinking themselves on i.v. a implicity, it would not be good for my mind, or self-respect, would sew me up in a bag. Loving

couldn't stand it either. Too many
narrows. See my reasons for decision on P.H. - 2 yrs ago.

When A, through fear of B, and both of that tells B a lie or gives him a false impression by evasion or silence, as soon as B discovers the falsehood, he in in turn mistrusts A, wonders what is the matter, wonders whether A is planning to do him harm. Anyhow he feels he cannot rely on A, puts him to that extent, or is perhaps angry with him.

So it is probably with anger. When A, because he is angry with B

According to Josiah Royce, all good Christian Scientists spend an hour

I. Confession

a day studying the subject of the sermon to come on the next Sunday. There are 26 such subjects, repeated in the same order every six months, each one coming twice a year. The scripture reading and method of treatment of the subject will be different every time but the subjects are the same & followed in the same order & simultaneously in all X ian Sci. Churches everywhere.

Besides church on Sunday there is Sunday School for people up to age of 20. Every Wed evening is a testimony meeting, which includes some hymn singing and reading (verification of Mary Baker Eddy's discovery) from Bible & Sci & Health. Then for those who want to go deeper and after they have studied by themselves a long while, there are classes of not over 30 each, lasting about 2 weeks, under leadership of a few teachers —

each country, chosen by central Board of
Brethren Church. Intensive study of Ephesians
Graduates of that are compelled to be
pastors
leaders if they wish. There are also
a few troubling features. A quarterly
is issued for study use, the same succession of
topics year after year but different citations
from Scripture & from Sci. of Health. Every
member who is at all active spends some
time regularly at study & pondering it
each day. Responsive reading between
reader & congregation & between the 2
readers & is a large feature of each Sunday
service. Also singing.

Where it is said in John 4:24 that
"God is spirit & they that worship him
must worship in spirit & in truth",
that is in contrast to worshipping in

a mountain or ~~in~~ Jerusalem, as described in a previous verse. That is, instead of worshipping God in a certain place we must worship him while in or by means of being in a certain condition or rather through a certain medium, of spirit and truth (or else it means by utility, certain concepts + modes which are 'beyond' space + time; which, like God, are not to be understood?)

Meditation as a way of worshipping in spirit + truth.

Re going to India, V is very indignant, too much so for the present insecurity of the world. She, like other old people, may say "I am too old to change; after me the deluge". I cannot take that position.

Each religion furnishes certain concepts of the nature of God + of man and of the modes of their interrelationship

---

Re freedom of opinion see Chap V of

and its long note, of John Morley
On Compromise.

"The Social Life of Animals".

An Adler has proved, ~~the~~ by biological evidence that a group of organisms together are ^ vastly more influential & powerful for mind and for effect on others than just their numbers would indicate. E.g. 30 bacteria were ~~found~~ 100 times ~~longer~~ more effective than a single one. This is strong reason for my going to India where my efforts will count very much more than they can here, because there there are so many people who think just as I do.

What is the greater ^ larger, richer, deeper, more truthful, more beautiful, and better

self which I am trying to achieve with N?
It must be bigger than the sum of us.
It is not just a merger of our two individualities.

Render unto Caesar the things that are Caesar's. Because I am born into it, the State has power over my body. But because they are intangible it does not have power over my mind or my sentiments unless I give it that power. It has power over such of my property as is located within its bounds & enforcable in its courts. It seized my money. So I must grant (under) the duress of those two powers & without violence, submit to loss of money, loss of property, loss of bodily freedom, & loss of physical life if the State so decrees. But I do not give over [illegible] I have invested my power to give my mind &

or my will or action

my feelings to the State, The State
did not create them, nor has it
acquired them, nor does it owe it any
obligation in respect to their freedom.

Going to India promises for me
greater economicity than staying in
America. At my age I will find it
difficult to get a job in America. Possibly
if I get another good book published, a
job may open to me. As N gets
older she feels the strain of work more.
She probably can't work much more than
2 years. The skills I have and want to
use I can use in India & probably
get a living by, but cannot do so in
U.S. I would have behind me more
people in India than in America. If
capitalism goes bust or totalitarianism comes

in U.S. as I'm sure it will, the cut in our income will be more severely felt there if we are in India. In case of war I will have more freedom in India than in U.S. If N wants to come along & is willing to sell our land I believe it wise to take a loss & sell it now than to lose it all in a crash. If, as I believe, our income will be severely lowered in case of war & the resulting crash, then it will be best for N to learn true simplicity in India. She will not learn it here. Also to be happy in protestant she needs to learn more human sympathy. Won't get that here either.

My new book may help some church people to work out a social program

We should help the poor not because they are better than anyone else but because that bridges the gaping gulf in society and ~~not~~ emphasizes & dramatizes human unity, the omnipresence & unity of the spirit.

What can N do in India?

1. Keep home
2. Read & write poetry
3. Keep a garden
4. Help one or two mothers with their children
5. Write stories
6. Learn to spin & weave & dabble a little in tools.
7. invent improvements in ~~dabble~~ & other tools.

Jesus' prayer method (thanking God that the desired condition has already come into being) obeys Bandler law of inward effort by avoiding any

Jesus prayer method (thanking God that the desired condition has already come into being) obeys Baudouin's law of reduced effort by avoiding any contemplation of possible failure, such as would be included in the phrase 'I want so, so' or 'I hope for this or that'. It stimulates the imagination instead of the will.

XXXV p. 189

Conflicts are dangerous so much that he that doth not what he professes gets thrown out to the opponents. Communists, like Nazis, are able to home in on the division & failure of their opponents to live up to their creed. E.g. because they profess democracy have discredited & unjustly treated minorities, the Nazis exploit that as in Austria & Czechoslovakia. Because the F.O.R. & other pacifist organizations do

not in the explosions of Chin
and go in for indignation
& boycotts, the Communists can
come in & raise Hell.

If IV wife to go out for women
I would have to separate myself
from her. So if she wants
striking to such property, it is
equally consistent with the
corpus of my belief. A kind
but unsung division.

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pp. 45-51

"AE" and "Tolstoi" - ibid.
pp. 52-54

""Let's Be Normal" - Fritz Kümhel
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"Psychology and Religion" - C.G. Jung
pp. 86-101

"The Self, Its Body and Freedom" - Wm. E. Hocking
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